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THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

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BAPTIST RECORD,

Jackson, Miss.

EDITORIAL.

THE GULF COAST ASSOCIATION MEETING.

We promised last week to give some notes of this meeting. Here they are.

We did not get into the meeting till the second day morning.

Bro. Bowen was presiding and Bro. Washington doing the writing.

Dr. Landrum read a clear report on our relations to Romanists. An animated discussion followed. Dr. Landrum gave an interesting account of the conversion of the young Priest Schully, who is now a Baptist pastor in New York. We must be kind in our methods, earnest in our efforts.

J. B. Gambrell said we must present the truth in love. The truth is worthy of our best presentation.

Much prejudice will come against us inevitably, because we teach a system of doctrines which leaves no room for any other; but we must see to it that we do not make any prejudice by our ways.

Bro. A. C. Crain said we must reach Catholics by the Bible and we must be always ready.

Elder M. C. Cole said we must talk to them about Jesus. It is easier to talk to Catholics about Jesus than about the church. When a man is full of Christ the church will assume its proper place.

Elder J. B. Hamberlin said, "How to reach the Catholics" is the great question for this Association to consider. We must speak the truth in love; but all will not receive it. Some will hate the truth no matter how we tell it; but we must do our duty. One way to reach them is by lay brethren. Dr. Landrum thought the industrial schools were a move in the right direction.

Elder E. Z. F. Golden said doing religion, putting our religion into our lives, showing it to be good and ourselves better for having it, is one way and the best way of reaching Catholics. People take on the general impression of the religious life of the community in which they live.

The report on Foreign Missions was read by Brother Landrum, and followed by remarks on encouragement. Many fields are opening and

great changes are occurring. God is bringing the nations together before an open Bible.

M. C. Cole said, we can't do Home Mission work without doing Foreign Mission work. The work done by Brother Hamberlin on this Coast began a work in Cuba.

Brother Hudson wanted to mention two difficulties. First we are more impressed with our immediate surroundings than with things remote. Our necessities are great, and we forget that the more we do abroad the more we will be blessed at home.

Second, there are so many people who believe that God will not send a heathen man to hell who never heard of Christ. To succeed, we must remove this wrong impression.

J. B. Gambrell being called out, said, we need to do three things preparatory to giving money. Inform ourselves and talk about missions in our families and elsewhere. Give ourselves and children to the work. Constantly teach in the church and magnify the great cause before the people.

A collection was taken, prayer offered, and we went to dinner.

Elder E. Z. F. Golden read a report on Home Missions and followed with a speech. Theoretically the Home Board is charged with all the mission work, on the broad home field, but in reality it has charge of fields not occupied by the State Conventions and associations. It has a great field, and could do vastly more if only there was more money to employ missionaries. We need the Board and should have it.

Dr. Landrum spoke of the condition of the cause in New Orleans and La.—a want far beyond the ability of La. to supply it.

Brother Cole said every motive and plea that can be made, urge us to consecrated efforts in New Orleans.

Elder Bowen read the report on Publications, following the custom of the body, made a speech. He especially urged the reading of the Scriptures. There is a deplorable lack of a knowledge of the Bible. He thought the *Foreign Mission Journal* was not full enough to supply our wants. "The RECORD has done more, in my judgment to unite and lead the Baptists hosts of Mississippi forward than any other agency in the state."

"I can't state my convictions too strongly, of the good influence of the RECORD on the denomination in bringing about unity and activity. I can hardly speak of the labors and sacrifices of Sister Gambrell, without tears."

M. G. Hudson said they had two brethren from Mississippi in Mobile, and they were thankful for them. They are now Alabamians, and Alabama had improved them. He thanked the brethren for mentioning the Union, of which Brethren Hamberlin and Eager are editors.

J. B. Gambrell was glad to know that the brethren who went out from us had made a right use of the affliction of being called to live out of Mississippi.

Bro. Cole said the fairness of the RECORD in dealing with men and enterprises had given it a very high place in the estimation of the brethren.

Brother Hamberlin said he thought every Baptist in Mississippi ought to put the RECORD next to the Bible.

The Association is now considering the question of associational enlargement. Bro. Cole reads a letter sent to the Mobile churches, asking their co-operation in Coast work.

Brother Hudson, of the St. Francis Street church thought they

could not leave their special work without detriment. They could not bring their country churches with them, and to leave them would be to work an evil.

Brother Hamberlin spoke of the peculiar situation of the Gulf Coast population. He favored some sort of large Gulf Coast Baptist organization, for this region. He would like to take in New Orleans, Mobile, Pensacola, Key West, Galveston and even Cuba.

Brother Cole wanted a vital co-operation. The churches need the informal criticism of association and council.

Resolution, inviting the future interest and visits of Mobile brethren was passed.

At night Bro. Landrum preached. Here are some of the good seed thoughts: "All through the gospel there is the constant employment of the human element. What we can do, we must do; what we cannot do, we may trust to God to accomplish."

"Christian lives are the Bible of the world. There is a conserving power in a Christian life. The aggressive power of the church is not its only power by a great deal; it preserves society."

On the Sunday-school report, Brother Hudson said: "I do believe that if any applicant for church membership will not agree to engage in Christian labors, you have good ground for rejecting such a person." Just so,

"There is more work to be done out of the school than in it." Every lesson requires special and fresh study.

Brother Houze read the report on Education, which was as near just the truth on the whole question, as we have heard in a brief report.

"Education helps," said the report. "We know the great work done by our uneducated ministers, and we know as well, that their success was not achieved by their want of education." "Education is a help to any one, whether he drives a team or pushes a plane."

Brother Hall wanted to insist on Christian education. "I would rather my child would grow up ignorant than to be taught by an infidel."

Brother Cole presented the report on State Missions, and said a few earnest words in advocacy of the Board which has done so great a work for our people.

M. G. Hudson advocated State organizations. "After a long time they had found out in Alabama that State organizations were the best to reach the people and draw out their benevolence."

J. B. Gambrell spoke of the reasons for, and results of State Missions. A new face has been put on Mississippi Baptist affairs.

Brother Crain read the report on women's work, and said some good things, followed by Brother Cole. The success of the work in New Orleans gives great hope of the future.

Brother W. R. Washington presented the report on temperance. "There is not a Baptist on the Coast, so far as I know, who is not a Prohibitionist." That is a fine record.

The report was adopted, but left for discussion at a mass meeting at night. The mass meeting was well attended and very profitable. Bro. Bowen brought cheering word from all along the Coast. There is a great revolution going on and Prohibition will win on the Coast. Think of that! This scribe spoke and the meeting adjourned in good spirit.

It was our pleasure to preach to a fine congregation Sunday. The spirit was present to help.

At night we had an overflowing

temperance meeting addressed by this scribe. We never had a better hearing. At the close an overwhelming majority of the people stood up and pledged themselves to stand by the cause. The W. T. C. U. are doing a fine work there, and Bro. Jones, pastor of the Methodist church, is leading bravely. Noble man!

Good news on the temperance question will come up from the Coast ere long.

NEW ORLEANS.

Baptist affairs are constantly brightening in the Crescent City. There is a Worker's Union which meets every Monday morning. This represents all the Baptist workers in the city. The Valence Street house is very pretty and when completed in all its appointments will be attractive.

The working forces of the City have been strongly re-enforced by the coming of Eld. Golden, who is cultivated, sensible and vigorous. Much has been done in New Orleans but most of the city remains untouched.

COMMUNICATIONS.

BIBLE READING ON PRAYER.

NUMBER 2.

5. If our prayers are to be prevalent, they must be fervent.

Our cold, formal, tearless, heartless prayers must be an abomination in the sight of the Lord.

"The fervent prayers of a righteous man avails much." James v. 16. In our common version this passage reads: "The fervent, effectual prayer."

"But in the original the word, *avails*, is rendered *is*, and is perhaps as well rendered fervent as it could possibly be. It implies a wrestling, agonizing spirit, that will take no denial. The Prophet Isaiah says: 'For as soon as Zion travailed she brought forth her children.' Isa. lxxviii. And Jeremiah says: 'And ye shall seek me and find me, when ye shall search for me with all your heart.' Jer. xxix. 13.

6. There should be union in prayer.

The Savior says: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." Matt. xviii. 19.

7. We must abide in Christ.

Jesus says: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.

8. We must keep the divine commandments, if our prayers are to be prevalent.

John says: "And whatsoever things we ask we receive of him, because we keep his commandments and do those things which are pleasing in his sight." 1 John iii. 2.

8. Our prayers should be specific and definite.

We undertake often to compass too much in a single prayer. The mind is so constituted that it cannot be intensely interested in more than one object at a time. And, therefore, if we would make effectual prayer, we must concentrate our desires upon a single object for the time being. The Bible is full of illustrations of this truth, both in the Old Testament and New.

"And Jacob said: O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, Return unto thy country and to thy kindred, and I will deal well with thee: I am not worthy of the least of all thy mercies, and of all thy truth, which thou hast showed unto thy servant; for with my

staff I passed over this Jordan, and now I am become two bands. Deliver me: I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children." Gen. xxxiii. 9, 10, 11.

The circumstances which gave rise to this petition of Jacob, were simply these: Esau was coming out against his brother Jacob, with a vastly superior force to that of Jacob's, to be avenged of the matter of the birth right, and the stolen paternal blessing. No justification for these wrongs of Jacob against his brother, can be pleaded. He wickedly sinned against Esau. And now he must meet his enraged brother and atone for these wrongs. After having exercised all the prudence and fore-cast possible, by placing the least valuable of his flocks in front, then his servants in the rear of his flocks, and then his family in the rear of them, he still felt that he must have help from God, or he would perish. This led him to engage in that all night struggle with the Angel, and the wound which he received in the struggle of the angel to escape, at the breaking of the day, brought him the blessing. For when Esau, his brother, coming towards him, hobbling on his crutches, his heart was touched with sympathy for his afflicted brother, and he ran out to meet him, and fell upon his neck and wept all his anger away. So the brothers were reconciled without bloodshed, and the special prayer of Jacob was answered to the very letter.

We have another illustration in the Old Testament in the case of Elijah.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet, came near, and said, Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell upon their faces, and they said, The Lord he is the God, the Lord he is the God." 1 Kings xviii. 36-39.

The circumstances which gave rise to this petition of the prophet were briefly these:

Elijah was accused with being the cause of all the trouble of the land. The drought was indeed very terrible. But Elijah is finally summoned by the Lord to stand before Ahab, the wicked king, and vindicate the cause of true religion. This he did before the king and the 450 prophets of Baal and all the people of Israel. To test the claims of the Prophets of Baal, and his own he proposed that each party should build an altar, and place the slaughtered victim for sacrifice, on the altar, and then call on their respective Gods to answer by fire, and the God that should answer by fire was to be God. As the prophets of Baal were many they were required to lead off in the experiment. A total failure on their part to bring down fire to consume their sacrifice, was the result. Baal could not give them relief. Now it comes to be Elijah's turn. What momentous interests are involved in this experiment. I have often imagined, that I could see, with my mind's eye, the venerable form of the prophet as he stooped down to gather up a few fragments of a broken-down altar of the Lord, to prepare for the sacrifice, and

when all was ready, he directed that four barrels of water should be poured on the burnt sacrifice and the wood. "And said do it the second time; and they did it the second time. And he said, do it the third time, and they did it the third time." He wanted the people to see that there was no jugglery about this matter. And then Elijah makes his prayer as we have seen; and the result was glorious. The prophets of Baal were all slain. The altars of the Lord were rebuilt all over the realm, and the worship of the true God is restored among the people.

The foregoing instances of specific prayer in the Old Testament, out of very many that might be given, must suffice for the present.

There are many striking illustrations in the New Testament, to a few of which we will direct our attention in our next article.

T. C. T.

(To be continued.)

MORE MEN FOR MEXICO.

We need three new men for our growing work in Mexico. The cause was never so promising as today. I have come over a few days before the Convention to see if I cannot collect the needed funds. The men are ready and longing to go.

We need a man for Patos, where I have baptized about fifty the past year. One hundred and fifty could have been baptized if they had had a pastor for all of his time. Then there is much interest in the ranches near by.

Zatecas, a mining city of sixty-five thousand, where many are ready to be baptized must have a man. It is three hundred and fifty miles from any Baptist church. Then it is in a field where we have a man.

We should, by all means, have a man for Southern Coahuila, but this field can wait awhile. What will you say to me brother when we meet at the Convention? I have baptized 85 since last June.

W. D. POWELL.

Mobile, Apr. 20.

TO DELEGATES TO SOUTH ERN BAPTIST CONVENTION.

If you cannot get a through ticket at your depot, buy a local ticket to Jackson or Meridian, and have your certificate filled by the agent from whom you get the through ticket.

If you decide to go too late to write for a certificate, you can get one from me personally in Jackson or Meridian, Wednesday, May, 5th. The R. R. fare from Jackson and return will be about \$12.30, and tickets can be bought at any time. The train leaves at 2:45 p.m., arrives at Meridian about 6 p.m., and leaves the next morning at 5 o'clock.

H. F. SPROLES.

WEST POINT.

Our meeting continued eleven days, resulting in fifteen accessions to the church, and in building up the membership in their faith and graces in Christ. We believe also that much bread was cast on the waters to be gathered many days hence. The frequent rains and a combination of other things seemed to hinder the good work during the first week. Yet I am not sure but that some things which seemed to be against us were really for us. Brother B. D. Gray, of Clinton rendered us good service. He is an excellent expositor of the Scripture, and gave us wholesome instruction for future as well as present living. Some of my people express themselves as permanently benefited and think this is the best meeting they ever attended. Many outside as well as in the church express their interest and profit by the truth, as presented by our young brother. We feel that we have great cause to be thankful and grateful to God for the successful meetings with which the Lord has blessed us in West Point during the last three and a half years.

N. V. NOFFINGER.

BAPTIST RECORD.

POETRY.

RETROSPECTION.

BY ANNA SHIPTON.

"Thou shalt remember all the way which the Lord thy God led thee," Deut. viii, 12.

"Cast not away, therefore, your confidence, which hath great recompense of reward," Heb. x, 25.

He was better to me than all my hopes.

He was better than all my fears.

He made a road of my broken works.

And a rainbow of my tears.

The billows that guarded my sea-girt path.

But carried my Lord on their crest.

When I dwell on the days of my wilderness march.

I can lean on His love for a rest.

He emptied my hands of my treasured store.

And His covenant love revealed.

There was not a wound in my aching heart.

But the balm of His breath had healed.

Oh! tender and true was the chastening sore.

In wisdom that taught and tried.

Till the soul that He sought was trusting in Him.

And nothing on earth beside.

He guided my path that I could not see.

By ways that I have not known.

The crooked was straight and the rough made plain.

As I followed the Lord alone.

I praise him still for the pleasant psalms.

And the water springs by the way.

For the glowing pillars of flame by night.

And the sheltering clouds by day.

There is light for me on the trackless wild.

As the wonders of old I trace.

When the God of the whole earth went before.

To search me a resting place.

Has He changed for me? Nay! He changes not.

He will bring me by some new way.

Through fire and flood, and each crafty foe.

As safely as yesterday.

He buckles my armour on;

He greets me with a smile, and a word of cheer.

For battles his sword hath won;

He wipes my brow as I droop and faint.

He blesses my hand to toil;

Faithful is He, as He washes my feet.

From the trace of each earthly soil.

Never a watch on the dreariest halt.

But some promise of love endears;

I read from the past, that my future shall be.

Far better than all my fears.

Like the golden pot, of the wilderness' breed.

Laid up with the blossoming rod.

All safe in the ark, with the law of the Lord.

Is the covenant care of my God.

OUR PULPIT.

THE PROBLEM OF SOCIAL AND PERSONAL INEQUALITY.

BY REV. J. M. HUCKLEY, D. D.

"Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low, because as the flower of the grass he shall pass away."—James 1:9, 10.

In all ages and parts of the world, men of high and low degree, according to the standards prevailing where they live are to be found. There is no society except that which is but little above the brute development—such as the inhabitants of Patagonia, or the more degraded regions of the Dark Continent—in which several distinctions may not be found.

First, and most numerous, the poor: in which are to be included, not only paupers and those who are indigent, but those who live by what they earn, which is barely enough to support them, and whom the sickness of a week, or perhaps a day, would transform into objects of charity. In most parts of the world these constitute an immense majority. In the United States, owing to the operation of causes too obvious to need explanation, thus far they are in the minor-

ity. It is, however, a serious question whether they are not increasing faster than the population, and whether there are not elements at work which give ground for the fear that, within a period of time no longer than that which has elapsed since the foundation of the constitution, the poor, as thus defined, will become a majority.

Broadly distinguished from these are the rich: those who possess an amount of property, the mere income of which, without any further labor on their part than is necessary to superintend their investments, is sufficient to support them in luxury. Many of the rich are engaged in business. The capital that they now have in business, invested at the ruling rates, low as they are, would maintain them in luxury; these persons may be said to be rich. But the man who has not capital enough in his business to support him without increasing his revenues by business would hardly be defined as rich, but would come under the third general distinction observable in society, which may be called medium. A practical philosopher in such a condition is content, and not anxious for greater accumulations; but if he have not attained this wisdom recommended alike by ancient and modern teachers, moral and religious, he is hopeful by the prosecution of business to add an amount to his capital that will elevate him to what he regards the highest point of human achievement—the station of the rich.

Others yet, in a medium position, having neither riches nor poverty, are in a declining state. This is a very numerous class. Infirmary, losses, the rise of new modes of transacting business, to which men somewhat advanced in years cannot adapt themselves, misfortunes of various kinds, cause a diminution of capital and in the volume of business. Such men sadly realize that they are worth considerably less at sixty than they were at fifty, and begin to be troubled with gloomy forebodings concerning old age and the proper provision for their families.

I suggest these, not as arbitrary distinctions, but as general divisions. In some instances, the poor and those who are declining from a medium condition approach each other, while the more prosperous of the middle classes approximate to the lower stratum of the rich.

But learning and intellectual gifts create other distinctions: the wise, the ignorant, and between the genuinely wise and ignorant, a class of ordinarily educated persons. The state or nation is happiest in which this class is most numerous. But where is that nation in which the ignorant is not the most numerous class? If it is not in this country, where is it? But who, with all the knowledge of all the facts, the numerical majority of the population of all the states is otherwise than ignorant?

From the other distinctions arise those of honor and obscurity. The honored are generally rich or approaching riches, or learned; occasionally they are both. The obscure are generally poor, only occasionally honored beyond the circle of their personal acquaintance. But often the rich, through their parsimony or want of public spirit, are deservedly obscure, receiving only that notice from the public which is concentrated in the assessor and the collector, and that they try to escape.

From these differences of degree appositions of feeling of the most intense character have arisen, under every form of government that has ever existed. In despotisms they are solidified in institutions. The old Roman world in its vicissitudes passed through the absolute monarchy, the limited monarchy, the republic, and the aristocracy, and within all, the institution of slavery has nestled like a viper; and thus its history is the history of the human race. The Asiatic and the Russian Monarchies are mighty

structures in which the various degrees support the final despotism; and "caste" is a term that suggests the indestructibility of these distinctions in the most offensive term. Republics, which in theory maintain equality of man, yet retain the distinctions of different kinds, and these, as they increase in wealth and capital, become more and more numerous; the tendency then is to give unrepugnant distinctions recognition in the laws. Our own republic in its relation to the institution of slavery was a striking illustration; but many laws enacted since the abolition of slavery contain the germs of arbitrary discrimination without basis in right, which if logically carried out and universally applied, would transform the country into something very different from what it eulogists describe.

Protests, many without and some with reason, have been made by men of low degree against the situation in which they find themselves. When a child is born into the world to-day, unless he is the heir of an owner of real estate, every foot of land in the country in which he lives is pre-empted, belongs to some one else. And, no matter who owns the land in the State of New York, exclusive of certain tracts belonging to the state, some one has owned it and some one else will own it, by inheritance, who never directly or indirectly earned it. The signature of a dead man determines the transfer; and socialistic and communistic movements have in them what seems to be a senseless one-sidedness, the elements which hold society together and make human life tolerable upon the earth, natural justice when they demand, "What right has a dead man to control things upon the earth, and what right has any individual to the solid earth in fee simple?"

Against a too hasty conclusion, however, from the confessed difficulty of the situation, four facts start up from human nature and human history.

First, wherever human society is found, except among the most brutal tribes, the institution of private property exists.

Second, such are the differences of human beings in disposition, working power, and judgment, that, if all the property in the world were equally divided, in a very few years or months the dissipation, imbecility and infirmities of many on the one hand, and the energy, industry, and sagacity on the other, would produce inequalities of goods, wisdom, power and social position.

Third, for the state to hold all property, and force the people to work by the involuntary and excessive exertions of those who would be willing to work, would be to oppose the strongest instincts of human nature. This would require a despotism as rigid as that of ancient Persia, though it might be less capricious.

Fourth, most communistic experiments, whether based upon religion or secularism, have failed in accomplishing the end in view by those who affiliate with them. The few that have attained temporal prosperity have dwindled in numbers, average human beings preferring to take their chances in active competition to entering upon a life so unnatural and circumscribed.

These differences, with the corresponding oppositions of feeling, and with an unjust and oppressive government, existed when Christ came; and Christianity might be expected to solve the problem of the relations of Christian disciples of high and low degree. It did so, and that in two ways.

First, by laying down principles, which if universally accepted and practiced, would reduce these inequalities to the smallest possible proportions, and so adjust men to their neighbors that all malevolent feelings would disappear.

Christianity condemns idleness. "If any will not work, neither shall he eat," says the apostle. As the same apostle gives directions to feed the hungry and help the poor,

it is obvious that those who will not work, though able, are meant. The Christian believer is not to be slothful in business; he is to labor, working with his hands that which is good. He is to do this that he provide things honest in the sight of all men, that he may pay his taxes, and that he may have to give to him that needeth. He is to support all that are dependent upon him; if he will not do so, he denies the faith, and is worse than an infidel that will do these things.

Christianity specifically prohibits vice of all kinds: drunkenness, which is the great cause of human inequalities; gluttony, which is a waste and the precursor of extravagance, which is the gluttony of the eye; licentiousness which is a waste of the substance in every sense of the word; anger, from which various crimes and impediments arise; avarice, which leads a man to get all he can from his fellows; it specially and emphatically denounces dishonesty, the essence of which is to try to get anything from a man without giving him a fair equivalent.

It also requires fidelity in every station and under every obligation, universal benevolence and helpfulness. The parable of the good Samaritan is not a fancy sketch, but a model, the work of a divine Teacher, after which his disciples are to fashion themselves. And instead of struggling for honor, their rule is to be, "in honor preferring another"—a passage which does not signify that the competent are to neglect responsibility and push forward the incompetent, but that, while suitable men appear for honor accompanied with responsibility, men are not to seek, but to be sought for positions of special honor.

Our Lord gave a number of special directions to his disciples. They were not to lay up treasures upon the earth. When he was discoursing upon spiritual things, a man hastily interrupted him with, "Lord, speak to my brother that he divide the inheritance with me." "Man, a ruler and a divider over thee? A man's life consisteth not in the abundance of the things which he possesseth."

The Count Tolstoi, of Moscow, whose work, "My Religion," just translated into English, is intensely interesting, exhibiting, as it does, the action of a mind yearning for the truth, unable to accept the preposterously gorgeous pageant of the Russo-Greek church; but he takes an unequal view of the religion of Jesus. Holding it to be opposed to all human governments and to the institution of private property. By isolating texts, and not modifying what Christ says in one place by what he says in another, by ignoring even our Lord's modifications in the very passage in which he gives, he appears to make out a case of exceeding strength. Thus, when our Lord commands his disciples to take no thought for the body and for the things of the morrow, he interprets it literally as though no effort were to be made to provide for the future; forgetting that the apostles under the very eye of the Master, had treasurer, and carried money, and that he said, "Your father knoweth that ye have need of these things," and "All these things shall be added unto you, if ye seek first the kingdom of heaven and its righteousness."

The sin of the Gentiles was not in paying some attention to these matters, but in making them the object of their lives. The contrast drawn is, Seek first the kingdom of God; then, since your father knoweth ye have need of these other things, if ye live in obedience to the principles which I inculcate, you will have these things. Again, he said, "Whose image and super-scription is this?" "Caesar's." "Render therefore unto Caesar the things which are Caesar's."

The apostles, who spent three years under the instruction of Christ, and who were inspired of God to expound his precepts, having the promise of the Holy Spirit which was to bring all things whatsoever he said to their remem-

berance, and especially St. Paul, who, though not under the personal instruction of Christ, was a chosen vessel, clearly place government upon a divine basis: requiring honor to whom it is due—kings, governors, and all that are in authority—and praying for them, and even making an argument in favor of the taxes based on the ground that governments properly administered, are God's ministers, attending continually on this very thing. He also recognizes the distinction between "masters and servants," and gives directions to each.

In the light of these facts, the original communistic experiment, when they that believed had all things in common, appears to have been a temporary expedient, very important in view of the suspicion and persecution to which Christians were exposed, and the losses in employment and property which they had to undergo, and the necessity of moving from place to place and of protecting each other; but not designed as a permanency, or to be obligatory upon all. To hold any other view involves the subsequent directions before referred to, as well as the subsequent acts of the apostles and of Christian believers, in inextricable confusion and irreconcilable contradiction.

Second, Christ and his apostles well knew that it would be an indefinite period of time before Christian principles existed throughout the earth, and that these distinctions would exist, and therefore they grappled the problem as to the relation of brethren of high and low degree in the world as it now is.

"Let the brother of low degree," says the apostle James in the text, "rejoice in that he is exalted." He is of low degree in the world as it is now; poor or ignorant, or obscure—perhaps all. In Christ he is a member of a new aristocracy, the kingdom of Christ, which kingdom is not of the world, cometh not with observation. While its members are in the world they bear themselves properly at every point of contact with it, walking in wisdom toward them that are without. The brother of low degree in the world is a genuine aristocrat in the kingdom of Christ, for the King is his Father, and Christ his elder brother. In that kingdom he is not a servant, but a son, and God hath sent forth his Spirit bearing witness that he is the son of God. He is an heir of God and a joint heir with Christ. Now, an heir may be under tutors and governors; he may be somewhat restricted in his means, but he expects to enter upon his inheritance, and he is known to be the son of the owner.

In South America the owner of a very large undeveloped mine was greatly embarrassed for money. While opening it, his son and himself, together with a number of common workmen, toiled side by side for many months; but how different the feeling of common workman and the son of the owner! One was the heir, the other received only wages for his daily toil.

The brother of low degree may be, so far as the world is concerned, in a much more doleful condition than many who are not brethren at all. He may be the servant or the slave of a pagan, an infidel, or an entirely corrupt man, but he expects his inheritance. He may enter upon it at any time; he is certain to do so comparatively soon.

Fifteen years ago there was a man living in Paris in the depths of poverty. He was separated from an immense fortune by five lives. There was no reasonable probability of his ever getting any portion of the amount; but in the Franco-German war one of them was killed. This caused the death from grief of another, and from various causes the other three died, and the pauper entered upon the vast estate. But the brother of low degree has only one life between the enjoyment of his inheritance and himself, and that life is his own. Let him rejoice, the inheritance incorruptible, undefiled, and that passeth not away may be his within a year or a day—at most within a few

years. Meanwhile, all things work together for his good. He is saving and adding to his patrimony; for his being of low degree works for him "a far more exceeding and eternal weight of glory," while he looks not at the things that are seen (namely, his low degree, for it is only by comparison with the things that are seen that he appears to be of low degree), for they are temporal, "but at the things which are not seen," (namely, his exaltation in the kingdom of Christ) for they are eternal.

But the rich, in that he is made low. Here is a striking contrast. The brother of low degree in the world is made of high degree in the kingdom of Christ; the brother of high degree in the world is, in a certain definite sense, made of low degree; and each is to rejoice. What then, is the meaning implied in the injunction to the rich Christian to rejoice in that he is made low? First that he has been led to see himself a helpless sinner; to discover that all true honor cometh from above, that his riches do not elevate him in the sight of God. If he be a true Christian, he has humbled himself under the mighty hand of God.

Here we find St. Peter expressing the same idea. Made low and rejoicing in it is humbling one's self, for the very word humility is derived from *humus*, the ground, and the original conveys the same idea—that you may be exalted in due time.

Without being made low it would be impossible for the rich Christian to receive the gospel. Not one of the blessings promised by Christ in his sermon on the mount could be his. There is a blessing to the poor in spirit—the kingdom of heaven; but the rich man who is not made low is not poor in spirit. There is a blessing to them that mourn; to the meek; to them that hunger and thirst after righteousness; to the pure in heart; to those that lay up treasure in heaven, not to those that lay up treasure for themselves on earth.

The rich Christian has need of special rejoicing in that he is made low; for so few do humble themselves under the mighty hand of God. Behold the young man in the gospel, apparently so humble and in generous that Christ looked upon him and loved him. He fancied he had kept all the commandments from his youth up, and with mingled complacency and modesty affirmed it. Jesus knew that as his heart was upon his possessions, he had not kept one of them in spirit, though outwardly correct; hence he commanded, "Sell all thou hast, and give it to the poor," which was a special test imposed upon him, and not a universal law. If it were a universal rule, without a constant miracle all Christians would become paupers, and the paupers enriched. The test was effectual: "He went away sorrowful, because he had great possessions."

But, if the rich man rejoices that he is made low, his riches become a means of grace to him. He makes unto himself friends of the mammon of unrighteousness, that when he fails they may receive him into everlasting habitations; or, as it is in the Revision, which brings the idea out much more clearly: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles."

Such a rich man is independent of mutations. He may become poor, and have to take his place with the brother of low degree, but his spirit cannot be broken, for his heart was not upon his riches. He was not rich toward himself, but toward God.

Again he rejoices because he is prepared to fade away in his way, from which there is no escape. Yet it is not to be supposed that this is the bad rich man—the rich man similar to the one in the parable who fared sumptuously every day, and had his good things in this life, but afterward was tormented. It is the Christian rich man, the wicked

rich man is described by the same apostle in other language. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on earth, and have been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Yet the Christian rich man rejoices because he has been made low, for he must fade away in his ways, and he is prepared, and he only, to relinquish all. It has been said that possessions make a death-bed terrible. Said Jesus, the son of Sirach: "O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat." But the rich man that glories in that he has been made low considers his heavenly inheritance as the culmination of all his hopes, and though thankful for his earthly comforts, counting himself as a steward whose accounts shall be approved when his master calleth for him, when he finds himself passing away can release all without a sigh. And if he be gannely a disciple, he disposes of his property by will as conscientiously under the laws and institutions of the country in which he lives in the interest of the kingdom of Christ, as he distributed while living; his uniform rule being, "Freely ye have received, freely give."

Some expositors have strangely misunderstood the meaning of this part of text. They have fancied that James meant to say to Christians who had lost their property to rejoice on that account; or that he turned aside her to denounce the wicked rich man; but either of these constructions is forced and unnatural. The contrast is plainly between the poor brother and the rich brother.

Stier, in his comments on this passage, beautifully expresses its meaning. Of worldly-minded rich men, St. James is not here speaking. He refers assuredly to a brother who is rich; only to such can he attribute a boasting or rejoicing; and what rejoicing? Let the brother that is rich rejoice that he is made low. Mark that well. Rejoice in this, that thou knowest the Lord who dealth in mercy upon the earth, and giveth grace to the humble; that thou hast seen the danger and escaped the snares of aches, and art no longer a camel too large for a needle's eye; that thou hast found security against destruction, and a better hope than fleeting riches can afford. Rejoice that thou hast learned this; rejoice in thy lowliness before God as a spiritually poor man, who is wanting in his spiritual gifts, so that as a brother of the poor, thou art also an inheritor of the kingdom, and rich in God."

The low degree spoken of in the text is, from the the Christian point of view, temporary. The highest state of the brother is spiritual and eternal; his exaltation is not like human fame or honor, which is but a breath, but is everlasting as God and the soul. The high degree is temporary also, and he who is made low regards it. All are equal at the cross of Christ.

The difference between the true Christian who is rich or honored, and one who is poor and obscure while passing through this world, is like that between two men crossing the sea in equally confident expectation of a fortune. The voyage of one may be in the first cabin, and the best stateroom in it, while that

of the other may be in the steerage. One may be more comfortable than the other, but both are sustained in the various inconveniences of the voyage by hope. Again, the difference may be illustrated by two voyagers, one sailing over the quiet seas, and the other tossed about. Yet such an illustration, though true to human thought and expression, falls short of the measure required; for the very storms that are sent come in mercy and love. Nor is this all; in a beautiful passage in the Old Testament it is said, "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." So the true Christian believer passes through life, his afflictions "light and but for a moment," because the love of Christ constraineth him. The disagreeable things of poverty are reduced to small proportions; the evil of riches neutralized. The life of the brother of low degree is one of honesty, industry, and temperance, and his condition in all probability improves. If it does, he is grateful and humble; if not, he can exclaim, "Nay in all things we are more than conquerors."

Pride in the rich, and envy in the poor, are equal evidences that the man is in an unregenerated state; and it is absolutely certain that the proud rich man would—with-out a radical change of character—be envious if poor; and the envious poor man—without a similar change of character—would be arrogant if rich. He rejoices in that he is made low, can never be arrogant; he who glories in that he is exalted can never be envious.

Great transactions often show that the heart has not been upon God; the gloomy discontent of those once rich and now poor, and the assumption of those once poor and now rich, in many instances illustrate the statement.

If Christianity were universally received and practiced, all social evils would vanish, and there would be few very rich persons. The majority of mankind would be in that happy condition, having neither riches nor poverty; comparatively few would be poor, and those would be worthy of universal sympathy and help, which they would receive. The whole population of the earth, with the exception of those of inferior mental endowment, would possess general education, and a great number attain to true wisdom.

In communities where these principles are practiced to any considerable degree—and always in just such proportions as they are practiced—these results follow. "The fruit of righteousness is sown in peace of them that make peace," and what the socialistic schemes could never give because of their failure to purify the heart, and prepare it for the works of fidelity and mercy necessary to their consummation, attaining Christian believers enjoy, though the number of them in proportion to that of the nominal Christians is so small as to recall the words of Christ: "Strait is the gate, and narrow is the way that leadeth unto life eternal, and few there be that find it."

The infidel and socialistic lecturer would destroy the institution of private property, overthrow human governments, to destroy inequalities which would speedily return unless human nature were changed by the influence of Christian principles. Ignorant of this fact, they attack Christianity itself—the only system that affords the poor any consolation; or confers upon them any dignity whatsoever, or that threatens the rich with the loss of God's favor if they oppress the poor. The direct consequence of the gospel are, peace, hope, love, seeking improvement through industry, virtue and wisdom, and accepting cheerfully whatever may come.

When a rich man who has not been made low before God, dies he enters the other world a pauper; in the heavenly inheritance he has no part, while Lazarus is exalted to the highest place. But the poor man who is not exalted is of low degree

in this world, and also in the world to come.

Godliness with contentment is great gain, for it is profitable unto all things, having the promise of the life that now is, and of that which is to come. Therefore let the brother of low degree (of whom there seem not many present) rejoice in that he is exalted; and the rich, or comfortable, or learned, or honored, in that he is made low.

These principles I understand to be the contribution of Christianity to the problem of personal and social inequalities. Only as they prevail can human inequalities be removed or made tolerable. May we have grace to bear witness to them in word, spirit and life.—*Christian Union*.

From Tensas (La.) Gazette.

"A correspondent from Rodney, writes us that the Rev. W. H. Anderson preached there on Sunday last (March 14th) in the 1st Baptist church to a very large and attentive congregation composed of all denominations and class of people.

Text: "That God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

From the same. Later. April 9th.

"Rev. W. H. Anderson left St. Joseph this week, to take up his abode in Missouri with his relatives and friends there. Mr. Anderson has lived in our midst for nearly half a century, partly in Tensas parish, and partly in the vicinity. He married a sister of our fellow-citizens John and Albert Bondurant and thus became one of our people. Mr. Anderson labored in the service of the Master for the greater portion of his life, preaching to congregations in Adams Co., Miss., Rodney, Miss., and elsewhere. He preached his farewell sermon to a large congregation of the friends and neighbors whom he had known for many years, and each one bade him "God speed" on his journey to his new home.

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JACKSON, MISS., APRIL 29, 1886.

EDITORIAL.

ATTENTION!

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

Before you can get tickets on the Railroads mentioned elsewhere, you must write to Rev. H. F. Sproule, Jackson, Miss., enclosing stamped envelope and get a certificate of your appointment as delegate to said Convention.

Delegates to the Southern Baptist Convention should send their names to

W. A. DAVIS,
Montgomery, Ala.
He is Secretary of the Committee on Hospitality.

NOTES AND COMMENTS.

Elder Theo. Whitfield accepts a call to Newbern (N. C.) church.

Believe what you preach, or do not preach it.—E. B. Miller.

Chaffy preaching will produce chaffy Christians.—E. B. Miller.

If sinners are converted, God must have a hand in it.—L. Ball.

Pastor Dobbs of Columbus thinks well of Sam Jones' preaching in that city.

Last week the Bishop of Madrid was shot several times and killed by a priest.

A sermon which reaches no higher than a moral lecture is a failure.—E. B. Miller.

Whenever God creates an emergency, he creates a man to meet it.—Z. T. Leavelle.

I received one for baptism last Sunday.—Z. T. Leavelle.

What is a revival but a tightening of cords which draw heavenward.—E. B. Miller.

The College is the mother of all our denominational enterprises.—John Powell.

The revival of revivals most needed is a revival of calling men into the ministry.—R. E. Melvin.

Till a preacher has life in his preaching, he should quit complaining at the people.—E. B. Miller.

We need to realize that after we have done all we can, after all, our main dependence is in God.—R. E. Melvin.

Some men would come to your town and spoil the people for hearing the Gospel for six years.—E. B. Miller.

"Will you go to Montgomery?" Yes, if not providentially hindered, and we hope Miss. and La. will be well represented.

A general revival may be expected when there comes a revival of genuine Bible preaching.—E. B. Miller.

Elder R. A. Venable, of Memphis is to preach the Commencement Sermon at Mississippi College this year.

The graduating class of Mississippi College this year numbers 6, all preachers. They hope all to enter the Seminary next fall.

The Brownsville (Tenn.) church has called Brother Sproule as pastor, but no doubt they have a chance to make another call.

The additions to the Jackson church, by letter and baptism, have averaged two per week for the last two months. These have come in under the ordinary ministrations of the Word and pastoral labor.

We need to understand that to build a College is slow work; it is a stupendous undertaking, but a College is a great thing.—Z. T. Leavelle.

Sheriff J. E. Bush thinks they will have a pretty stiff fight against the matchless evil in old Simpson county, but they will do their duty and hope to succeed.

Brother pastor, think of Brother Lee's last visit to a distant church—14 families visited and religious services held with them! Does not that look like real earnestness?

Here is a contribution of \$50. for foreign missions from Brother M. F. Byrd of Union church, Cary Association. Brother Byrd has been a member of the church two years. God bless him and prosper him.

It pleases us much the way the brethren of La. are moving things. If they will have patience and continue their efforts, in a few years they will have a well organized force.

Our very success creates a demand for more laborers. The man who is doing nothing needs no help, but when a man's business is growing upon him, he needs help.—H. F. Sproule.

The BAPTIST RECORD office enjoyed a visit from Eld. M. E. Manning, who was over to attend the marriage of the Governors daughter Tuesday night of last week. Bro. Manning is a substantial man, right all round the circle.

Our Methodist Brethren have been conducting a protracted meeting of interest in the West Jackson Engine house during the last week. Dr. Andrews has been aided by Rev. J. V. Penn, of Natchez, Dr. Galloway, and Rev. A. F. Watkins, of Jefferson county.

The RECORD acknowledges visits from a number of friends belonging to the medical fraternity, who were in attendance on the State Medical Association. Among the number were Drs. Barrier, Hutchins, Butler, Hurt, Rowan, Noble, Halbert, Heron and Trotter. The Association is a highly intelligent body of men.

We want consecrated men to go out into the back-woods with their saddle-bags on their arms to preach to the destitute. I love to think of Eager, David and Joiner who are preaching in foreign lands; but I think as well of Powell and others who are preaching in the country places.—W. S. Webb.

Some of the delegates to the Southern Baptist Convention, will go to buy their tickets and they will find that they need the certificate, which Brother Sproule is anxious to send them. They will be hurt, and may blame the wrong man for it. Sect. Sproule is doing his duty.

I heard a great deal about preachers being tied up and they want the churches to untie them. I do not believe the churches will ever untie them. They tied themselves, and they must untie themselves. If they will have faith in God, and go out in the power of the holy Spirit they will be helped.—B. N. Hatch.

The brethren all over the State will be rejoiced to know that Brother W. H. Patton has adjusted all his financial troubles, and is going on in business. The destructive fire at Ellisville in which he was a heavy loser, precipitated his troubles. But few men in Miss. have done more than he for every good cause in the state.

Christian people have a responsibility about governing the country, which they cannot put off. It will not do to say that politics are too dirty for us to meddle with. If politics are dirty, it is because dirty men run politics. The Christian people of our land can have a good clean government if they will do their duty. How? By giving their influence and votes only for good men. Shall we pray for peace to dwell in the land and then vote for corrupt men to rule us. When the wicked rule, the people mourn.

The Baptist College at Jackson for the education of colored teachers and preachers is an institution which ought to be near the heart of every Christian and patriot in Miss. A noble, Christly work is being done and the consecrated teachers should share in our prayers and sympathies.

At Moss Point we met dear old Sister Vaughn, of Three Rivers. She lives away off from any church and she says the RECORD is her preacher. Think of this, brother, when you write for the RECORD, and do your best. Ten thousand souls read those columns; be careful how you write, especially as some of them have no other religious guide.

But the issue must come—man's work must be assigned a place—and we beg the wise conservative leaders of our denomination work to come to the front and give their ripest judgment to the subject.—Virginia, in Biblical Recorder.

Those are wise words. The movement is here to stay. It may be guided but not suppressed. We do not feel inclined to take an active part in the unhappy trouble at Keachi; but we feel constrained to say that we have never seen anything so unbecoming as the fulminations in the last issue of the Louisiana Baptist. Such fiery darts will never reach the mark for which they were intended. We protest against such writings in any paper with the Baptist name on it. There is great need of prayer and patience over the river now. Every angry word will do harm.

The Examiner thinks that "a little sleeping together would do Northern and Southern Baptist good," on the way to the Convention at Montgomery. No doubt of it.—Baptist Courier.

And if some brother just before going to sleep would put his arm around Dr. Bright's neck and suggest that the war papers in the Examiner do harm, that might be a good thing too.

One of the most serious dangers to temperance agitation is the attention given the negroes by the whites. Our situation compels us to make allies of them. If we wished to, we cannot afford any longer to leave them to the blighting influences of the saloon. We need them to help protect our homes, and in saving ourselves, we will save them. Thus God brings us to discharge a plain duty. We cannot be too diligent in its discharge.

PROHIBITION IN RHODE ISLAND.

The contest which ended on the 7th inst. in Rhode Island resulted in a decided majority for prohibition. The amendment carried by the requisite three-fifths vote with a good margin to cover all doubt. The Prohibition candidate for Attorney General was elected over his old party opponents. Altogether it was a field day for the cause. There are several features of the contest worthy of special mention.

First, The victory is the result of a series of great efforts. It was no small thing to win against the mighty forces of the enemy. Able speakers were secured, and the whole population reached. The noble Colquhoun of Georgia, against the National Democratic party, did splendid service. All honor to the man who thinks more of right than of party commendation.

Second, There is a growing third in Rhode Island, which had a ticket in the field. Of course the great body of Prohibitionists were not third party men; but together they worked for the amendment, while the third party got its Attorney General. In this case, at least, aggressive measures did good.

Third, There was a very large increase of the third party vote—nearly one hundred per cent, the field over, which shows that the tendency where prohibition sentiment is strong is to a distinctive party charged to make prohibition a success.

Fourth, A notable feature of the canvass was the active work of the

young men. To these, largely, we must look everywhere for success, because they have no strong party ties to bind them.

Fifth, The Rhode Island contest shows that more and more old party dictation is losing its force. Both of the old party leaders North are unfriendly to prohibition any further than they can control it; but for all that the movement grows apace. The whole country will feel the benefit of the Rhode Island victory. The little state has gallantly gone over to the clean side. Other states will follow.

QUERY.

Do you think that a minister of the Gospel is under any obligation to preach to any organized church that will not pay him an adequate support?

How can a poor minister pay his debts when the churches will not pay him for his labor?

Ministers must do all the good they can, but while they may and do feel that they are called to preach, they know that they are called to support their families. No minister is under obligation to a church that will not, under proper instruction, contribute to his support. Many churches are not instructed, and therefore fail to do what they might. A pastor must first instruct the people, then look to them to do right.

PREACHING REPENTANCE.

Attention has been called in a number of our exchanges to the fact that repentance has a small place in the preaching of to-day.

Evangelists are leading in this "new cut" to the kingdom. It is alarming, if this practice prevails to anything like the extent complained of. The first preaching under the new dispensation began with repentance. Indeed this grace stands at the beginning of a Christian life. If there is no repentance, there will be none of the "fruits meet for repentance." And there will be no true faith and no salvation, no matter how many may profess and stand counted among the converts.

There is no reason to doubt that the drift, in this country, is away from the fundamentals in religion. Many of the most illustrious preachers of the age keep constantly in the shallows, and they are leaders of many lesser lights; so that, to a great extent, the masses are led by the "near cut" into a profession of religion. Such professions are dangerous to the souls of those who make them, and dangerous to the churches. It may be depended upon, the old Via dolorosa, the way of sorrow is the only way of leading out of sin and death into life and light. We may not shun it and enter the kingdom. "Except ye repent, ye shall all likewise perish," confronts the world.

To-day, as in the past, the heart of stone must break. Sin must be hated and forsaken.

Repent must ring out from every pulpit, if we would make full proof of our ministry.

A very profitable exercise would be for preachers to look over their sermons and see whether this infection has seized them.

MISSIONS.

The appeals for immediate contributions for Home and Foreign Missions are meeting with very encouraging responses. At this writing we are hopeful of bettering our last year's record. It is not too late to urge all to send forward whatever funds they may have in hand without delay.

The business before us next is bringing our State work up to the Convention at Meridian clear of debt. We have now a little less than three months to work in. Here is a

STATEMENT

of the case. In the State Mission Department we shall need \$2600 to meet all obligations and give us a clean slate up to July 1st. This is

the best showing for years at this time.

The College will need \$1800, \$600 of which is pledged by private individuals. To these estimates, expenses for a quarter must be added. In round figures we should have \$5000 to carry us through, with an increased missionary force and leave no debt to convey over into the new year. We are deeply anxious to go up to the Convention without debt. To this end we have planned, prayed and worked, and to this end we now ask the earnest co-operation of all the pastors and the people. Nor should prayer be restrained; for, if God be with us, success will come.

To raise this money is perfectly feasible, and we believe it will be done. At its last meeting, the Board, in view of the great importance of fully meeting all our obligations, requested the churches to release their pastors from some extra work at the request of the Secretary. And the Secretary at a former meeting was authorized to employ the missionary force it needed, to do some field work. When the work of collecting was thrown on the pastors, thoughtful brethren knew that complete success could not be expected at once. In battle, plans are laid at the start, looking to bringing out the reserved forces at the critical time. The Secretary will soon call out the reserves and Mississippi will tremble with their tread.

The best speakers in the State will be called out, and the missionary and educational standard lifted up from the Tennessee line to the Gulf of Mexico.

NOW.

Commence now to push collections for State Missions and Mississippi College. Do not wait at all.

To be able to report out of debt at Meridian will be worth a great deal to the future of our State. We are able to have it so by the help of God.

There will be many meetings the 5th Sunday in May. The Board wishes to be well represented in every 5th Sunday meeting.

It would be well to read these notes to the churches and ask for a generous response. May God guide us and help us.

A most wonderful work is going on in Cuba. The revolutions attempted in that island from time to time, sent many Cubans to these shores. Some of them heard the word of God and received it gladly. Going back, they carried the sacred fire with them. Brother Hamberlin baptized some of them, others were baptized at Key West, Fla. The work is spreading with marvelous rapidity. There are now 5 churches in Havana. Recently Brother Diaz, a native preacher of fine education and ardent zeal, baptized 30 at one time. 300 await baptism. Bro. Diaz says when they are ready to receive them, all Havana will flock to the Baptists. In another part of the island 1000 people have abandoned Rome and wait for pastors to lead them. Ought not our Foreign Board to look that way?

Where are the 3 men for Mexico? Read Brother Powell's card, and then, brother, ask yourself whether you ought not to be one of the three. We want our strongest young men and there is no place in this country too important to give its young pastors for the redemption of Mexico. Where are the men?

The Ladies' Society of Hazlehurst send \$2.50 for Ministerial Education, and with it they give their prayers for a blessing on the brethren. This is as it should be; prayer should go always with our offerings.

Elder G. B. Rogers remembers how it used to be at the College, and when he saw that some of the young brethren would have to leave their studies unless help was sent speedily he said "They must not leave." He laid the matter before the church at Woodville and they said so too. Here is \$25.00 from them.

SISTER NELSON'S REPORT.

Report of M. J. Nelson, stationed at New Orleans, La., for the quarter beginning Jan. 1st 1886 and ending March 31st 1886.

Days of service.....	90
Miles traveled.....	600
Tracts distributed.....	235
Visits to (Sick.....)	33
Unconverted.....	134
Church members.....	319
Industrial schools.....	23
Missionary society meetings.....	9
Prayer.....	19
Other.....	23
Sermons heard.....	48
Sabbath-schools attended.....	38
Garments given out.....	172
Money received.....	\$177 64
Money paid out.....	144 10
Average attendance of Carrollton School.....	42
Collections at Carrollton School.....	\$ 1 50
Average attendance of Locust school.....	85
Collections at same.....	\$2 05

CASH ACCOUNT OF MISSIONS IN CHARGE OF M. J. NELSON.

DR., 1885.	
Oct. 1st cash on hand.....	\$40 48
Oct. " " received.....	6 46
Nov. " " ".....	14 00
Dec. " " ".....	25 75
Jan. '86 " ".....	88 20
Feb. " " ".....	20 45
Mar. " " ".....	40 35
Total.....	\$291 35

CR., 1885.	
Oct. '85 cash paid out.....	6 80
Nov. " " ".....	35 00
Dec. " " ".....	15 40
Jan. '86 " ".....	102 15
Feb. " " ".....	21 50
Mar. " " ".....	20 45
Total.....	\$201 30

Balance on hand..... \$ 89 54

Included in the amount above is the fund from our Industrial School Entertainments which \$76.65.

M. J. N.

Sister Nelson's work is gaining favor with our people. We believe the women and children will support her gladly. This report is published that friends may see the work done.—Eds.

COMMUNICATIONS.

BAPTIST MEETING IN ROBESON LINE, LA.

Large Congregations. Good Interest. One Received by Letter and one for Baptism. Ladies' Aid Society Organized. Gathering of the brethren from Abroad.

BRO GAMBRELL.—I visited Robeson and preached for the people last Saturday and Sabbath morning and night and Monday night.

The congregations were larger than any of us hoped for. On Sabbath the church received one member by letter and one for baptism, and then in conference gave me a unanimous call to preach for them this year. It is my purpose to visit them monthly and preach as often as practicable, as well as go from house to house and see the people.

On Monday, April 12, I met the ladies of the congregation and organized an Aid Society with fourteen members and a prospect of others. Their monthly dues for the present will be 25cts. per month. The Society will be known as the Dorcas Aid Society of the Robeline Baptist church. The usual officers were elected and they will meet weekly. The house of worship needs a good deal of attention to make it as it should be, and these ladies propose to give it some attention. Tuesday night, April 13, the congregation was still increasing. The movement of the trains was such that none of the persons appointed on the order of exercises from a distance were present. Instead of the introductory sermon by Dr. S. Landrum as had been announced, we had another sermon by the pastor and adjourned to 10 o'clock next day.

Wednesday morning opened with threatening clouds and soon we had a drenching rain which delayed our meeting until an hour or more later than the appointed time.

W. A. Ponder, of Robeline was called to the chair and G. W. Hartsfield to act as Secretary.

Brothers W. H. Jack, W. S. Penick, W. M. Alfred, C. McRimmon and others came in this morning and we had the pleasure of listening to an impromptu address from Hon. W. H. Jack—"The destitution in Louisiana, and how to

supply it." He proposed to give "The spontaneous outburst of the heart." "He thinks a better day is beginning to dawn upon Louisiana."

AFTERNOON.

The discussion of the same subject was continued by W. S. Penick, C. McRimmon, G. W. Hartsfield, and W. M. Alfred. After which the "Newspaper Question" was taken up and as brethren appointed to write were not present, Brother J. H. Cunningham moved that a special committee of five be appointed to report to-morrow morning at 10 o'clock—Committee to consist of G. W. Hartsfield, I. F. Carter, W. M. Alfred, J. J. M. Godwin, C. R. Lee, and on motion the name of W. A. Ponder was added. Previous to this appointment a running discussion was held—pleasant and otherwise. Adjourned with prayer.

NIGHT.

Rev. W. S. Penick preached one of his best sermons to a large audience that listened with eager attention. Good was accomplished.

THURSDAY, APRIL 15,

10 o'clock. Prayer was offered and the following report was offered and on motion adopted without discussion upon the question of a

PAPER FOR LOUISIANA

your committee report that we heartily endorse the action of the last convention of Louisiana Baptists in adopting the Baptist Record as our organ, and we pledge to it our support as long as the Convention shall make it the representative of our interests.

Resolved, 2d. That we cannot endorse, or encourage the circulation of the paper called the Louisiana Baptist, edited at Keachi La., by J. A. Campbell, for several reasons.

Among the objectionable features of said paper scurrilous abuse of W. S. Penick and others and the general unsatisfactory tendency of the paper, and the further fact that the Baptists of the State have not called for it. And we further believe from the tone of the paper that it is published in the interests of T. N. Coleman. To support our belief that the paper is published in the interest of a private individual we refer to the statements of the editor in our meeting here yesterday, that "Mr. Coleman inserted the objectionable articles in his last issue."

Resolved, 3d. That the so-called "Louisiana Baptist" is an imposition upon the people of the State and especially upon Baptists.

Resolved, 4th. That we most earnestly warn our brethren against this so-called Louisiana Baptist and give it as our opinion that its editor is unworthy the confidence of the denomination.

Resolved, 5th. That we favor the establishing of a Baptist paper in our State at as early a date as possible, after our next meeting of the Convention as we can get the brotherhood of the State to select a place, an editor and business manager, with the prospect of united action and support of the same.

Resolved, 6th. That a copy of these Resolutions be furnished the BAPTIST RECORD with the request that they be published in the same.

Respectfully submitted,

G. W. Hartsfield,
I. F. Carter,
C. R. Lee,
W. M. Alfred,
J. J. M. Godwin,
W. A. Ponder,
Committee.

A motion prevailed to write Rev. R. S. Isbell, Methodist minister, to a seat with us, Brethren W. M. Ruse and I. W. Pickens were authorized as members of the meeting.

An essay was received from Dr. F. Courtney and read by Rev. W. S. Penick on the Co-operation among Baptists of Louisiana, and was discussed by Brethren Penick, Isbell and Alfred and at the suggestion of brother Alfred a cash collection of \$32.55 was taken and turned over to support young preachers at school. A pledge of \$5.00 was also made. The essay was adopted. In

Brother Courtney the Secretary wishes to say that his essay was the only one prepared and presented in writing, out of the whole 13 appointments.

Speeches were then made by G. W. Ruse on "An open Bible the hope of the world."

We then adjourned with with prayer.

AFTERNOON.

Prayer was offered for the divine guidance, and the College question was pleasantly discussed by Rev. W. S. Penick. Then we had humorous and serious talks about the training of children. Finally woman's work came up, and Brethren Alfred and Isbell and Penick made entertaining talks about what they could do, and what they couldn't do, and while the discussion was going on a heavy rain storm came on.

The afternoon is nearly gone, and after bragging a good deal about our sisters, we adjourned until night to hear Brother Penick preach again and behold the clouds continued to drop their fullness down until we were all deprived of the privilege of hearing any more preaching.

G. W. HARTSFIELD, Sec'y.

Orange Blossoms.

On yesterday, the 3rd, at 12 o'clock, Mrs. Melissa Devel Bessonet was wedded to Mr. E. Underwood, of Terry, Miss., the ceremony being performed in an impressive manner by Rev. C. B. Galloway, D. D.

The bride made a handsome appearance in stone-colored silk with passementerie and Marshal Neil roses, while the groom seemed a most fitting companion for so fair a bride. Mrs. B. will be greatly missed in our community where all who know her love her for her kind disposition and amiable manner. Possessed of a warm and generous heart, she cannot fail to make her husband happy and to bring bright rays of gladness to the hearts of the many friends she already cherishes in her new home, and to every one who comes within the circle of her acquaintance.

BROTHER GAMBRELL—I find the above in a Brookhaven paper, and the people of Terry and vicinity—the home-folks of Ed—want to say they endorse every word of it, for she formerly lived here, and we know her to be one of the noblest of women.

While Ed is very popular, and his friends expected great things of him, they are satisfied he has done even better. A couple has rarely started in life more deserving and having more nice things said of them.

Terry, April 12 '86.

DIED.

On the third day of April, 1886, at his home in Arcadia, Bienville parish, La. Eld. S. C. Lee, of pneumonia, aged about sixty years.

We have lost a useful and noble man who served us faithfully as a pastor from January, 1883, until his death, and under his ministry the church was much revived and many added to her membership.

RESOLVED, 1st. That in the death of Brother Lee the church has lost a faithful pastor, a progressive laborer, and an efficient worker.

RESOLVED, 2nd. That we tender to the bereaved Sister Lee and family our warmest sympathy in their deep affliction, praying that the God of consolation will be to them a refuge in this their hour of sorrow.

RESOLVED, 3rd. That the foregoing facts and resolutions relative to the death of Brother Lee be spread upon the church-book, a copy of the same be furnished his widow, and that one, also, be forwarded to the BAPTIST RECORD with request to publish.

Done in conference at Walnut Creek Baptist Church, Lincoln parish, La., April 11, 1886.

JOHN TALBERT,

J. A. ROBINSON,

R. B. TRUSSELL,

L. N. HOLMES,

Committee.

J. W. CLARK, Clerk.

At his home in Simpson county, March 30th 1886, Richard Buckley, aged 67 years.

Brother Buckley was a member of Pleasant Hill Baptist church at the time of his death. About thirty years of his life was given to Christ. He

reared a large family of children, all of whom are Baptists, and among them is our beloved brother, Eld. J. C. Buckley. He will be sadly missed, and all who knew him can truly and heartily say, a good man has passed away.

May God bless and comfort the bereaved.

J. R. B.

A Tribute to the Memory of Judge J. M. McDonald, late of Ashland Miss., by his friend, John F. Murray, of Ripley Miss.

Judge McDonald was born in Dublin county, N. C. Nov. 10 1826, and died at his pleasant home in the town of Ashland, Benton county Miss., in the bosom of his family on the 29th day of April 1885.

To those who enjoyed the pleasure of an acquaintance with him, nothing need be said in praise of Judge J. M. McDonald. To know and be intimately associated with him was to respect, admire and love him.

His education, so far as it was imparted to him at school, was obtained in the "old field school house." Useful as this was, as a basis upon which to build his future intellectual structure, it was of necessity quite limited, owing to the want of facilities. His school boy days were less than two thirds that the average boy, white or black, of the present day, get from the public schools. Notwithstanding this lack of early advantages, by his untiring industry and strong aspirations for the acquirement of useful knowledge, he obtained a fair English education, and became one of the best business men in our section of the country.

He was successful both as a farmer and a merchant, and accumulated a nice little fortune. But after educating his large family of children quite well, and being very kind hearted and sympathetic, he let out his goods on a credit, and after years of indulgence, his means were at his death well nigh exhausted.

Though modest and retiring by nature never having sought office, his host of friends in old Tiptah county, where he resided for a number years, elected him judge of the county court, and he was chosen chairman of said court. This office he filled with ability and universal acceptability.

He gave his heart to God before he had attained his majority, at the age of 18, and joined the Baptist Church at Zion, Tiptah county Miss. At the age of 24 he was ordained a deacon, and continued to fill this office until his death.

Judge McDonald was made a Free Mason in Berlin Lodge No. — in the Jurisdiction of Tennessee 1852. Took the Capitular degrees in Ripley R. A. C. No. 48, 1860, and the Coptic degrees at same place 1856. Was made a Knight Templar in Holly Springs, Miss. in 1872. He was W. Master of Salem Lodge No. 45, and the leading spirit in getting up and organizing the McDonald R. A. C. No. 98 at his own country home in Tiptah county, about the year 1868. He built a Masonic Hall over his store room. Was H. P. of the chapter a number of years during which time, owing in great measure to his zealous true masonic spirit, it was quite prosperous. This chapter which honored the Judge by taking his name is now located at Ashland within 100 yards of the place where he breathed his last. This Chapter can boast of having as many 19 officers among its membership as any R. A. C. in this Grand Jurisdiction. Judge McDonald was the son of Donald and Nancy McDonald. He was married three times, and it may be truly said, that though he had the misfortune to lose two, he was greatly blessed severally by three wives. He married first, Miss P. E. Norton, Feb. 23d 1847. She died Nov. 22nd 1859. Was married the second time to Miss S. C. Prather, Jan. 20th 1862. She died Jan. 9th 1876. Both of whom were of Tiptah county Miss. He was married the third time to Mrs. Emma J. Williamson, of Memphis Tenn., Jan. 1877, who survives him.

As a citizen Judge J. M. McDonald was most influential and useful. As a mason his zeal and efficiency were duly appreciated by the Craft, and his good deeds were not limited to the sight of men. As a Christian and church member he was an acknowledged pillar and leader in the Missionary Baptist church. His light never failed to shine. "Though dead, yet he speaketh."

As a father and husband, the man never excelled. Judge McDonald in the matter of earnest, pains-taking, thoughtfulness and genuine love for his family. Having known him since early manhood, respected and loved him as I have but few men, it has been a very pleasant, though sad duty, with me to prepare this brief and imperfect sketch in memory of my dear friend, James M. McDonald.

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I am willing to put it to this test: Go and get a sample of the finest oil you ever saw or heard of, and then take a sample of my "Favorite" and have both analyzed, and if there is any ingredient of safety in the other that is not in mine, or if there is any ingredient found in mine detrimental to it, that is not in the other. I pay the expenses and make you a nice present. Give it a trial and be convinced that the FAVORITE is the oil for you to use.

T. P. BARR,
Jackson, Miss.

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AN EASTER EXERCISE.

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Price 5 cents each, or 50 cents a dozen by mail, prepaid; \$1.00 a hundred by express, not prepaid.

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A collection of new, bright and pretty songs by the very best writers of words and music to which is added an exceedingly interesting Responsive Service, prepared by Nettie A. Welman. The arrangement is such that the Service and songs may be used separately, or combined as the choir is printed after the Service, instead of being interspersed through it. Price, the same as the "Risen Christ."

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FOR TWENTY-FIVE cents you can get Receipt for Washing that is inexpensive and saves wear and tear of clothes without rotting the fabric. A hard day's washing done in three hours without paddle, board or machine. It not satisfied I will refund the money, the charge being to cover expenses only.

HENRY C. WEYMOUTH

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NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches

When the "LIFE RESTORING" East India Remedy is at hand, the battle will surely be most skeptical that DR. H. JAMES' Preparation of Indian Hemp will positively cure Consumption, Bronchitis, Croup, Whooping Cough, and Nasal Catarrh. It is an Imported remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear I am in a decline, and as my medicines cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish to take them."

Thy true friend,

HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of Consumption, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles."

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"Mother has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, and says the Cannabiss India is the only thing that gives her relief."

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"I know all about the Cannabiss India. Fifteen years ago it cured my daughter of the Asthma; she had it very bad for several years, but was perfectly cured. Please send me a box of your medicine."

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"I have taken the Cannabiss India as directed and am happy to tell you that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh."

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"It has cured Mrs. Belmont of General Debility of the whole system, of two or three years' standing, and others are trying it with success."

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Ask your druggist for Dr. H. JAMES' Cannabiss India, and if they fail you, send to us direct, \$2.50 per bottle or three bottles for \$6.50. Pills and ointment, \$1.50 each. CRADDOCK & CO., Proprietors, 1032 Race Street, Philadelphia, Pa.

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Have been studying and experimenting with oils for seventeen years, and will not sell an oil that I do not consider as safe as oil can be made.

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Do you want an Organ?

Then write to REV. L. E. HALL, Shubuta, Miss. He is agent for the Celebrated

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Is black satin, lace trimmed, changeable linings and latest shape canopy top, price, \$5.50.

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IMPORTANT.

We desire to correspond with several more active, intelligent men, with a view to getting them to aid us in selling "Alex. H. Stephens Pictorial History of the United States." A new edition recently issued with Appendix by Mr. R. A. Brock, Secretary of the Virginia Historical Society, given President Cleveland's inaugural, with a picture of his taking the oath of office. The most popular and fast selling book ever offered in the South. Splendid terms. Also other attractive and fast selling books. A fine line of Family Bibles at exceedingly low prices; with or without the new version of the Old and New Testament in parallel columns. Write for circulars and terms. B. F. Johnson & Co., publishers, 1013 Main St. Richmond, Va.

HAVE you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

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If you want a nice hat, bonnet or any in the Millinery line, call on the Misses Spenglers, State Street, below Pearl, and you can be suited in style and price. They have, also, a large stock of patterns, which you will not exhaust, no matter how hard you are to suit. Call and see them.

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Headache, Nausea, Dizziness, and Drowsiness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, are a purely vegetable compound, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent Headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hamrah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Elgin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength returned, and I was soon enabled to resume my work, in perfect health."

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PREPARED BY

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BAPTIST RECORD.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

EDITORIAL.

WOMANLINESS.

This word is old-fashioned and, perhaps, may be by some consigned to the realm of things obsolete; but to us it brings a vision of all that is lovely and sweet in woman-kind. Describing as it does the dainty grace with which all duties of wife, mother or grown-up sister may be performed, why should it not be a longed-for distinction to deserve to wear it?

Somehow it brings, ever before us a picture of a pleasant home wherein a mother and one grown-up daughter passed many pleasant years. The stranger found a never failing hospitality there. They understood and practiced, to almost perfection, the old injunction, "Welcome the coming, speed the parting guest." By then the poor were helped, the despondent cheered, the sick ministered to; the joyous rejoiced with; the sorrowing wept with, and all with an unobtrusive gentleness and sweetness that lifted thought and aspiration above the wearying toiling struggle for food, raiment, houses and lands, and placed them upon the enduring inheritance on high. One said: "I have always wondered wherein lay the charm of that home circle. Their religion is not a gloomy restraint; the frolics and jests of the younger members of the family are somehow robbed of all noise and discord; jarring elements if introduced seem directly to get in tune to the sweetness of the place, and I can account for the phenomenon only on the theory that the womanliness of that mother and daughter overwhelms with sweetness everything coarse or rough."

There could not have been a more beautiful encomium passed upon any women. They were not lacking in mental culture, and one of the twin was the author of some beautiful poems, but the most uncouth, awkward boy or girl was made to feel at ease in their presence by the indescribable charm that invested their whole demeanor. This grace, so rare in its perfection, shone resplendent in their treatment of servants and dependents. An afflicted cross old uncle was numbered among these, the same sweet grace and courtesy characterized their manner toward him that marked their treatment of the most honored guest. No sign was given of the pricking of that thorn in the flesh which the querulous old man was to others. They have long since obeyed the summons: "Come up higher," yet their lives live forever, a picture to memory sweet, blessing others long after they have ceased from their labors. This rare grace lies within the reach of all our girls. Shall we mother not strive to present to our daughters a worthy pattern of its practice in our lives and then our influence will fall as a benediction on the world when our hands have ceased their toiling.

YOUNG HOPEFULS.

A friend to Ministerial Education who fails to sign any name, sends ten cents to be added to the Young Hopetful's contribution for Ministerial Education. Writing of the request made some weeks ago that the Young Hopetfuls support a young ministerial student in Mississippi College [i.e., raise \$7 per month], the friend says:

Surely this is a golden opportunity for the Y. H. to do a great work. With the blessing of God on the one chosen, who can estimate the good that may be done."

It may interest the Y. H. to tell them about a little scene in the Record office. Sam Wah, a Chinese Laundry-man, came in, and upon be-

ing shown a Chinese book and requested to read some for the compositors he said:

"I no leadee muchee, it e chichy, you know e chichy talk." The boys laughed and accused John of being unable to read his own language. When I asked what he meant by chichy (or chitty) talk, he said:

"Talkee good, tellee no lie, no steal, no play card, no get drunk, no smoke opium."

Then he opened the book at what seemed to me the back part and said:

"Me leadee (read) for you, that e our Up-sky Fader—you know him?"

I said, yes, I know him. He is my father.

The Chinaman seemed greatly pleased when I told him that we Baptists send those of our own people over to China and support them while they talked of our "up sky fader" to his people. His face lighted up when I told him we were anxious enough about their souls to put our money in the work. That is an evidence of interest that others than Mongolians regard as conclusive. Let all the Y. H.'s think of this and lay by them in store as the Lord prospers them.

TEMPERANCE.

Even though others have sneered at it we women of the South have believed in, and gloried in, the chivalry of Southern men. In our heart of hearts, we have honored them as heroes who would cheerfully risk their lives in defense of their homes and native land. We believe it of them yet. Now a crisis is coming upon Mississippi, a contest in which the protection of the women and children and the conservation of all hallowed influences of home are on one side and the saloon on the other. By the boast of stainless chivalry, by the love borne for mothers, wives and children; the women and children appeal to the voters of Mississippi and ask them to place the protection of their ballots over the homes, when the test of Local Option comes, and vote the safe out.

From week to week we array the testimony of poets, orators, scientists, physicians, teachers and preachers as proof that for over a century the wise hearted and clear headed have seen with forebodings of ill the rapid growth of this monster evil and have from time to time protested against its continuance. An opportunity to strike a deadly blow at this traffic in souls is upon this State. Let every man who aspires to wear worthily the name of patriot stand up to the full measure of his opportunity. Let every one recollect that grand opportunities impose grand responsibilities. The Lord reward the men of Mississippi according to their voting.

There will be specious pleas put up for wine drinking and tipping, here is testimony in rebuttal.

O, though invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil.—Shakspeare.

All wine districts are poor, and the French peasantry were always more healthy where there is a scarcity of wine.—Smollett.

In those districts where most wine is made, there also is the greatest wretchedness, and the most frequent appeals to government for aid.—Duke of Orleans in 1838.

I have known many persons destroyed by ardent spirits, who were never completely intoxicated during the whole course of their lives.—Dr. Benjamin Rush about 1770.

A man may be considered by his friends and neighbors, as well as by himself, to be a sober and temperate man; he may say quite truthfully that he never was tipsy in the whole course of his life; and yet it is quite possible that such man may die of disease caused by the alcohol he has

taken, and by no other cause whatever. This is one of the most dreadful evils of alcohol, that it kills insidiously, as if it were doing no harm, or as if it were doing good, while it is destroying life.—Dr. B. W. Richardson, P. R. S., about 1880.

Of all things known to mortals, wine is the most powerful and effective for exciting and inflaming the passions of mankind, being common fuel to them all.—Lord Byron.

Light wines—nothing so treacherous. They inflame the brain like fire, while melting on the palate like ice. All inhabitants of light wine countries are quarrelsome.—Sir Edward Robert Lytton.

I have just spent six months in a country place of Switzerland, where the people do nothing but work in vineyards, where wine is cheap and pure, and far more the borage of the laboring class than water. Here more intoxication was obvious than in any other place it was ever my lot to live in. On holidays and festival occasions you might suppose all the male population drunk, so great is the number in this degraded and beastly condition. Intelligent Germans inform me that this is the great social evil of their country, a place where wine if not very cheap is never adulterated, and where great quantities of it are drunk.—Rev. E. S. Lacy, of San Francisco.

The drunkenness of France is on wine.—Louis Philippe of France, 1838.

As to the temperance of wine-producing nations, and this one in particular [France], a great deal has been boastfully said, which is not half consistent with the facts. That wine will intoxicate, does intoxicate, is notorious and undeniable; and I am assured that thousands of Frenchmen, no longer satisfied with the milder stimulants to which they have been accustomed from childhood, are here ripening into habits which their wine drinking friends can not regard without alarm.—Horace Greeley from Paris.

The first temperance sermon ever preached in America, was by Rev. Ebenezer Porter, pastor of the First Congregational Church of Washington Conn., in 1805. His text was, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them."—Dr. Dorchester.

SELECTED.

WHY SHE DIDN'T SEE LAFAYETTE.

"I think it is pretty hard," said Polly. "When it isn't school, it's dishes, and when it isn't dishes, it's potato-peeling, or dusting, or bed-making—and it's take care of the baby all the time! No, you needn't look at me, grandma. If I'm cross, I've got a right to be. I guess you'd be cross too."

"Suppose you tell me about it?" said grandma.

"Oh, it's just that everything happens to spoil my fun always, and I'd counted on going over to Underhill's Pond this afternoon; but I might have known how it would be."

Polly was just about as incoherent as other disappointed little girls are apt to be.

"You see," she said, "we girls were going on a hunt for arbutus and running-box and ground-pine to dress the school-room with. It's Miss Powers' birthday, and the girls all love her so dearly that they want to do something, and we didn't know anything else we could do that she liked so well."

"Yes," said grandma.

It was a little word but it sounded hopeful.

"Mamma said I might go, and then just at the last minute mamma

message from Miller's that Mrs. Miller was taken sick, and they wanted mamma right away. So, of course, Joe's on my hands for the afternoon; and because mamma says I can't take him, I've got to stay home. I think it's just too mean! As if it would hurt him! He's taken as long walks as that lots of times."

Joe, a brown-eyed urchin of four summers, came in from the yard just in time to find himself the subject of discussion.

"Want to go, Polly—want to go," he stated, planting two shabby little shoes on the kitchen floor.

"Well you can't," Polly answered crossly, "and you can just go back and wipe your shoes on the mat, instead of tracking dust all over my clean floor."

"Polly! Polly!" said grandma.

"I don't care!"—she wrung out her dish cloth, with a vicious little twist, and then sat down sulkily. "Mamma said he'd be sure to get his feet wet, and have croup; but I don't believe but what I could take care of him."

A shade of pain passed over grandma's face.

"I thought that very thing once," she said quietly. "Did I ever tell you about my sister, Polly?"

"No."

There was not much encouragement for grandma to proceed, but she did not stop because of Polly's sullen tones.

"When I was a little girl about your age—I think how long ago that must have been, Polly!—all Hudson was in a state of excitement over Lafayette's coming. We were much more patriotic Americans in those days than we are now, my dear, and of all the brave men who had helped us win our freedom, there was no one who was dearer to our hearts than Lafayette."

"Such a time as we made! And how everybody—big and little—was trying to think of something to do him honor."

"And did you really see him, grandma?" asked Polly, interested in spite of herself in this bringing to life of one of the people who only seemed to belong between the covers of United States history.

"No, dear," she answered, "I didn't see him, after all. That's what I was going to tell you. There was to be speeches in the town hall and a grand dinner."

"But the part I was most interested in was this: There was to be a big arch of vines and flowers up at the head of the street, and four of the school girls were to stand under it as he rode up, and they were to hold flowers that were to be offered to him. But we didn't have so many gardens and green-houses in those days. People couldn't go up to Brooks' and order cartloads of flowers, as they can now; so we went to Underhill's Pond, just as you girls are going to-day. Violets and arbutus and ground-pine grew then just as they do now. Just before the other girls called for me, though, 'mother' had to go out in a hurry. I suppose she forgot all about us children; but anyhow, I was left alone with little Sally, and when the girls came I didn't know what better to do with her than to take her along. Mother had said no when Sally asked to go; for she said the ground around the pond was always wet and boggy in spring time, and she didn't think it was prudent."

But Sally was too little to be left alone in the house, and I thought I was quite able to take care of her; so she came with us, laughing and chattering, and perfectly delighted to be going with the big girls. "As for my staying," grandma continued, "that seemed quite impossible. I was one of the four girls chosen, and my white dress had just been freshly ironed, and I had new blue ribbons to wear. It would never do, I thought, to be left out of the flower gathering." It was late in the evening before we got home, and we were all of us pretty tired. But poor little Sally was hardly able to drag one foot after the other; her shoes were all muddy and wet besides, and I knew mother would blame me for having taken her."

"She was waiting for us at the door, and the look she gave me as she picked Sally up in her arms made me feel about as sorry and ashamed as I ever felt in my life. She did not scold or punish me, but just took no notice of me in a way that seemed harder to bear than any punishment could have been, while she undressed Sally and bathed her poor tired little feet before she put her to bed. I went to bed pretty early, and the next thing I remembered was mother coming to my bedside and waking me."

"You must go for Dr. Rossman," she said. "Sally is so sick I dare not leave her."

"I dressed myself as fast as I could, and went out. I had never been in the street so early before, but things looked so gray and ghastly that I was frightened, and ran up the street just as hard as I could. It seemed forever before I could wake any one up, but I suppose it really wasn't so very long before we got back."

"Doctor Rossman shook his head and looked very grave when he saw Sally, and I went off in the corner and cried as if my heart would break. When I heard mother telling him all about the long walk and the wet feet, I'd always said my prayers every night and morning, Polly, but I never prayed as I prayed that morning for my little sister's life."

"No one thought of the procession or Lafayette's coming, you may be sure, and my flowers were all forgotten in the tub where I had placed them to keep fresh over night."

"The flowers had cost me dear, for all the morning, while the town was alive with people coming and going and making ready for the great doings in the afternoon, we sat in a darkened room, and watched the little flushed face on the pillow, and listened to the hoarse, croupy rattle that choked and suffocated her."

"Oh, grandma! grandma!" cried Polly, her own tears flowing by this time. "She didn't die then, did she?"

Grandma took off her spectacles and wiped them slowly. It all happened very long ago, yet to this day it was hard to speak of it without a lump in her throat.

"It was at noon," she said brokenly. "We heard the drums beating, and the fife playing, and the tramp of horses out in front of the house—the old house in Warren street, Polly you know it? But I had no thought of going to the window to look; for, just then, Sally raised up in bed and cried out."

"Oh," she said, "Lafayette's music!"

"She was a little thing, and could not speak plain."

"Grandma's voice failed for a moment."

"When we laid her down on the pillow it was all over. Lafayette's music had passed by, and it was growing fainter and fainter as they marched up street; but little Sally was dead."

"Polly ran across to the room and put both arms around her neck. Her tears choked her so that she could not speak, and for a few moments, the silver locks that had been brown as Polly's own when Lafayette came to Hudson, lay very close beside Polly's mop of curls, though no word was spoken between them."

"Polly! Polly!" called the school-girls, stopping in front of the open window! "are you ready? Hurry up!"

"I'm not going," she answered.

But grandma interrupted.

"Run along and get ready, dear. It won't make any difference if I don't go to Mother's Meeting this afternoon. I'm glad I stopped on the way, and Joe and I will take care of each other."

"Oh, grandma!" cried Polly, her face all in a queer pucker of smiles and tears. "Do you really mean it?"

Grandma kissed her lovingly.

"Why not?" she said. "Have a

good time and make Miss Powers' birthday-room bright. She has her grandmother's pretty name, Vorena. Did I tell you that Verena Powers took my place that day, and gave Lafayette the bunch of May blossoms?—Examiner.

ARKANSAS OUTLOOK.

DEAR BROTHER GAMBRELL: I have been thinking some time of writing you a letter concerning the Baptist cause in Arkansas.

THE EVANGEL.

as you see is much better printed since it moved to Little Rock, and the prospects are that Brother W. A. Forbes, now of Missouri, will come back to Arkansas in the summer and take a half interest in the paper, and perhaps give his special attention to the business department. Bro. Forbes has the reputation of a good financier and the paper greatly needs that. Also its religious news and State interest departments need more attention which I hope it will receive soon.

FOREIGN MISSIONS.

has been the watchword with us for a few weeks, but we have met our appointment and now breathe freer. This is the third consecutive year that we have met our appointments. Last year it was easier to raise the amount desired, than the year before, and this year it has been much easier to raise than last year and take this as a healthy outlook.

STATE MISSIONS.

does not have the hold on the hearts of our people that its importance demands. Yet some very substantial work has been done. For three years we supported a missionary pastor in Pine Bluff, the third city in point of importance in the State.

Now they have a strong self-supporting church, under the wise leadership of that prince of pastors Rev. A. J. Fawcett. They have built an elegant house for their pastor worth about \$1,500, and are liberal in their contributions to our denominational work. The 2d Baptist church, Little Rock, was organized by the State Board acting as a presbytery. This church was organized two years ago with only 11 members. There has been more than 140 accessions to this church since its organization. One hundred and three of these have been added under the pastoral care of Dr. A. B. Miller during the last twelve months. The State Board still keeps this church.

We broke the first dirt last Thursday evening towards building a church here for these people. The house will cost about \$10,000 and will be ready for use by fall. We are helping a few other places which give some promise of success.

MINISTERIAL EDUCATION.

is beginning to look somewhat encouraging. We have two young preachers at the Seminary at Louisville, we have one at Buckner College, of this State and four others at the S. W. B. University at Jackson, Tenn. These young men all give promise of usefulness.

THE ARKANSAS BAPTIST COLLEGE.

has been before our people for some time, and the interest rose red hot last week when the Board of Trustees met on the 8th at Little Rock, to determine the question of location. A number of fine bids were before the Board for the prize. The trustees felt the weight of responsibility very heavily.

After much earnest prayer, counsel and seventy-two ballots we came to a unanimous conclusion that Arkadelphia, sixty miles south of Little Rock was the place, and it was so ordered. This people gave the Trustees a school building well furnished, suitable for accommodating 150 or 200 pupils with a campus of 12 acres of ground valued at seven thousand dollars, and besides this near \$10,000 as a bonus for the location. An executive committee has been appointed to procure a charter, put an agent in the field, correspond with teachers with the view of organizing a faculty, and procuring all things necessary for the opening of our College in September.

The College is to be for males and females. This seems to be the proper idea, and I like it in theory, but not in practice (you will like it we believe Ed.) I have but one more girl to educate and expect to send her to Blue Mountain, yet I am proud of the prospect of our college, and expect to work for it. I suppose the printer would like for me to reach a point, so here it is.

J. B. SARGEY.

COMMUNICATIONS.

SHORT PAPERS, FROM LONGER ONES.

BY THE OKOLONA PASTOR.

Receiving the Kingdom of God as a Little Child.

IN THREE NUMBERS.

NUMBER I.

Is it of no importance for us to know how we receive the Kingdom of God as a little child? It seems that if Jesus has told us plainly there is no possible entrance into His Kingdom otherwise there is nothing that ought to concern us more than knowing just what this specified way of entrance is and implies. There are numerous wrong ways, and only one right way. Hence the difficulty, the liability to miss the one narrow way and take one of the many broad ways.

We would not be found climbing up like a thief or a robber some other way than by the door into the sheep-fold, but we want such warrantable identification with this fold that, at will, and according to our needs, we may go in and out and find pasture.

The study of children, then, becomes, according to Christ's teaching, not only an entertaining study, as all of us are aware, but an entertaining study as many of us are not at first thought aware. Perhaps I should say the study of a child rather than the study of children, for I mean allusion to the true type of a child, the child whose reality has not been sacrificed in contact with that which belongs not to his years and makes not for his proper self. To find this true type of a child, then, I would not go into the streets and alleys of our cities and towns, where children roam about and become men in knowledge of, and participation in, those things which sin-hardened men see and know and do. Nor would I look to find this true type of a child in those homes where childish affection is crushed out by the teaching that the best child is the child who thinks and acts most like a man.

How often I think of that picture Dickens has drawn for us, when I would set forth an illustration of the false type of a child: "A bundle of tatters held together by a hand, in size and form almost like an infant's, but in its greedy, desperate little clutch a bad old man's. A face rounded and smothered by some half dozen years, but pinched and twisted by the experiences of a life. Bright eyes, but not youthful. Naked feet, beautiful in their childish delicacy—ugly in the blood and dirt that cracked upon them."

Used already to be worried and hunted like a beast. The boy crouched down as he was looked at—and looked back again, and interposed his arm to ward off the expected blow—"I'll bite," he said, "if you hit me." That is the picture of a child spoiled of his personality, a child with whom circumstances had so dealt as to rob him of those characteristics which would make him a fair illustration of what Jesus meant when He spoke of a little child. Such a child is a man before the time. Abnormal affections have taken possession of his life, the juices of childhood being have been expressed by the pressure of responsibility and contact with life's ruggedness in such measure that the world might study his character forever and get no lessons tenderly sweet and Divinely instructive, for as well might we contemplate the character of a man in years.

But there is a child-life, that to which Jesus refers the Twelve, from which life, many traits, not only beautiful, but exemplary, may be studied.

Notice what simplicity is characteristic of childish affection.

Only a short while before this incident of the text, while they were in Capernaum, the disciples were surprised and confounded, to have Jesus ask them: "What was it that

ye disputed among yourselves by the way? But they held their peace, for by the way they had disputed among themselves who should be the greatest." And then He proceeded very much as the text records here, to give them better conceptions of the real spirit of discipleship. "He took a little child and set him in the midst of them, and when He had taken him in His arms He said unto them: 'Whosoever shall receive one of such children in my name receiveth me, and whosoever shall receive me receiveth not me, but Him that sent me.'" And that fairly took away their worldly ambition.

That was the dawn of new religious light to relieve this corner of gross darkness in their hearts. And they were very much ashamed when reminded that Jesus knew just what they had been thinking about.

I imagine they had been discussing the probabilities for and against each other, what circumstances would make for and what against each taking a position of great prominence when the Lord's Kingdom should be confirmed.

And in the text Jesus seems to say to such ambitious hearts and to us: "Look at this child. Observe his simplicity. He does not aspire to distinction for the sake of prominence. Do you not perceive how contented the boy is, with not a question in his mind about whether tomorrow he will be the centre of attraction for the adoring multitudes greeting his approach with huzzas or not."

Think you the royal purple of him who sits on yonder throne stirs for a moment in his heart contempt for the simple raiment fashioned for him by motherly diligence? Think you he would rather stand within the king's palace than to play in the fields? Do you suppose he would prefer to pass warrior-like over a continent and leave a highway of human bones as a sign of his passage, rather than to remain where he is day by day, full in his mother's sight and amid constant expressions of her love? No. Distinction, a grasping purpose, anxiety to surrender his own self and appear conspicuous in the eyes of others—such desires as these are far removed from the love of this child. And so, "I seem to hear Him say," in this same spirit of perfect simplicity you are to receive the Kingdom of God.

It is the providence of Divine wisdom to appoint your times and places, there is no estimate of individual circumstances by which may be determined the time or measure of your promotion in this kingdom of grace, to which you are called. The conditions of spiritual enhancement, if you will conceive them aright, will reverse your present ideas of exaltation and teach you what you ought long ago, in the very beginning of your discipleship, to have learned: "He that humbleth himself shall be exalted."

There is many a feature in this Christian life in which you will recognize the truth that things are not always what they seem.

The spirit of a little child, which is the true spirit, would never lead you to inquire whether you are to sit on my right hand or on my left in my Kingdom.

And, Christian brethren, as Jesus taught the Twelve this lesson of simplicity about the claims of His Kingdom, would I teach to-day. We cannot, without spiritual loss, think of ourselves as fitted to assume position in this Kingdom of the Lord. And we who have been saved by grace Divine, when there was no eye to pity and no arm to save will be apt to have more of this true spirit when we begin to take our religious measure according to God's estimate. So far as we know the very best of us are included in that description the Inspired Word gives of men: "From the sole of the foot to the crown of the head there is no soundness, but wounds and bruises and putrifying sores." I see nothing about that likeness to make any man feel elated with the idea of his moral fit-

ness. Do we feel flattered when called by the word of Truth, goats, dogs, aliens, foreigners, strangers? Paul in Ephesians strikes the keynote. He says: "Wherefore remember." 'Tis grace, 'tis grace, 'tis wonderful grace this free salvation brings, and that is so far from being an encouragement to pride that it ought to be reckoned an inducement to genuine simplicity and humbleness of heart.

In a German institution where vagrant children are rescued from a life of wretchedness, it is customary, on receiving them, to have them immediately photographed in all their rags and filthiness and uncleanness. Years elapse—years of physical, intellectual and moral culture. The boy or girl goes forth bright, educated and attractive. But as they go out into the world of action, they each bear two photographs inscribed with those same significant words: "Wherefore remember."

One photograph was taken on entering, the other on departing from, the institution which had so kindly nurtured them. Wherever they might be situated, these two pictures were to remind them of the two crises in their lives, what they once were and what they had now become. And here we discover our secret, at least, of true Christian living, one secret of right recognition of the Kingdom of God; remembering what we were by estrangement and what we have become by grace, we derive something of this spirit of the little child, the spirit of true simplicity which Jesus freely commends.

RATES ON

Louisville and Nashville, Pensacola and Atlantic, Owensboro and Nashville, Nashville and Florence, Cincinnati New Orleans and Texas Pacific, Mobile and Ohio, and Illinois Central Railroads.

Delegates to the Southern Baptist Convention to be held at Montgomery, Ala., May 7, 1886, passing over these Roads must purchase regular tickets, and procure from the agent when the tickets are bought, a certificate to this effect, which will be filled by the secretary of the Convention to show that the party named was in attendance and entitled to special rates, and upon presentation of same to the agent at Montgomery he will sell return tickets at one-third rates.

The Railroads require this year that every one who is going to the Southern Baptist Convention (delegates and their families) shall be provided with certificates before purchasing tickets.

Delegates from Mississippi can obtain certificates, before purchasing, from Brother H. F. Sprules, Jackson, Miss. Enclose stamped envelope for reply.

O. F. GREGORY,
Sec. So. Bap. Convention.

Get a home, rich or poor, get a home, and make it happy to wife and children by your presence. Learn to love simple pleasures—flowers of God's own planting, and music of his own, the birds, wind, and rainfall—so shall you help to stem the tide of desolation, poverty, and despair that comes upon so many through scorn of little things. O, the charm of a little home! Comforts dwell there that shun the gilded halls of society. Live humbly in your small house, and look to God for a grander one.—Exchange.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes! Yet some who are doing what God will think a great deal more of at last, never saw their names in print.—Exchange.

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I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong in my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give name and P. O. address. DR. T. A. BUCKE, 211 Pearl St., N. Y.

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THE GREAT REMEDY FOR
THE LIVER, THE KIDNEYS, THE STOMACH, THE BOWELS, THE BLADDER, THE URINARY ORGANS, AND ALL AFFECTIONS OF THE SYSTEM.
A POSITIVE CURE FOR
DYSPEPSIA, SICK HEADACHE, CONSTIPATION, DIARRHOEA, GRAVEL, GOUT, RHEUMATISM, NEURALGIA, MIGRAINE, BRUISES, SCALDS, BURNS, AND ALL AFFECTIONS OF THE SKIN.
Just—One to two teaspoonfuls, three or four times a day, in water, or in any liquid. No food or drink to be taken for 24 hours. No other medicine to be used. Sold by all druggists. Crab Orchard Water Co., Props. S. N. JONES, Manager, Louisville, Ky.

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Through the kindness of the large manufacturer of Cashmere Pattern Plaid Shawls, there has come into our hands a large quantity of Plaid Shawls, perfect goods, which we propose to present to the ladies in the following manner: Send us a photograph of yourself, or of your Farm and Household, a large 10 cent stamp, and one of these beautiful shawls FREE by mail postpaid, or we will send shawls and cash to subscribers to one address for \$5.00. Satisfaction guaranteed. Terms and rules sent on request. Address: FARM AND HOUSEHOLD, Box 49, Hartford, Conn.

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Since its baptism of fire has entered upon its Tenth Volume. In all its history, it has boldly and fearlessly advocated Bible truth as understood by the Baptists. While doing this it has always been conservative, eschewing controversy, save where the interests of truth demanded it, and urging

PERFORMANCE OF DUTY.

Rather than an interminable discussion of those questions which minister to strife.

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SOLID FINANCIAL BASIS

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No. 2, Express arrives.....5:20 p. m.
leaves.....5:40 p. m.
No. 4, Mail, leaves.....12:45 a. m.

SOUTH BOUND.
No. 1, Express arrives.....2:53 p. m.
leaves.....3:05 p. m.
No. 3, Mail leaves.....1:28 a. m.
L. F. MONTGOMERY, Tkt. Agt.
J. TURNER, Div. Supt.
J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.
Leave Jackson.....7:00 a. m.
Arrive at Jackson.....7:15 p. m.
—Except Sunday.
L. F. MONTGOMERY, Tkt. Agt.

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Leave Jackson.....2:45 p. m.
Arrive at Meridian.....6:30 p. m.
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WEST BOUND.
Leave Jackson.....10:50 a. m.
Arrive at Vicksburg.....12:40 p. m.
Freight leaves Jackson at 12:30 a. m. and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.
I. HARDY, Com'l. Agt.
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MISSISSIPPI & TENNESSEE R. R.
GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.
No. 5, Freight ".....5:30 a. m.

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No. 2, Mail leaves Memphis.....4:45 p. m.
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Arrive at Natchez.....12:25 p. m.

Freight leaves Jackson at.....8:00 a. m.

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Mail leave Natchez at.....3:45 p. m.
Arrives at Jackson.....9:00 a. m.

Freight arrives at Jackson.....7:00 a. m.

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in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albumen is formed.

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Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLean, car. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and kidney complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

AYER'S Sarsaparilla

my appetite and digestion improved, and my health has been perfectly restored."

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BAPTIST RECORD.

COMMUNICATIONS.

STEEN'S CREEK CHURCH.

This band of brethren, known abroad for their numbers, their good works and their piety, are still going on unto perfection.

The services have been marked for good attendance, and unusual interest from the beginning of the year. The last meeting was most precious, in that something was done, and advance ground taken in beneficent work.

The Sunday-school exercises, under the superintendency of our indefatigable Brother Dillake, assisted by ten or a dozen faithful teachers, was a feast to pupils, visitors, and pastor. For years they have gone right on as if there was no winter. To-day it is one of the best organized schools in the county.

The preaching service followed and was devoted to benovolent work. The sermon was on giving, *what is giving, who should give, and how they should give.* The test was made and the proof of this was shown in a liberal and increased offering to the Lord of \$141.30 on the table and \$20.00 in pledges. (\$36.25 was paid in during the winter.) A lovely feature of the giving was the cheerful spirit with which it was done. Each did "as he purposed in his own heart, not grudgingly or of necessity," and that a surprise was manifest when that \$200.00 apportionment had shrunk up to a remainder of only \$25. or \$30. The balance will be forthcoming in due season, and, with continued blessings upon our labors, as much more, for our sisters have reorganized their society to take this special work in hand, and women do not generally fail in carrying out their plans.

We then gathered around the Lord's table and partook of those emblems which so beautifully set forth His sacrifice for His people, their love for him and their remembrance of gratitude. Over these memorials of the broken body and the shed blood of our Lord Jesus Christ, his people, one and all, reaffirmed their vows to walk more perfectly in the ways of the Lord; and in token of a felt sincerity gave the hand in a covenant with one another to pray daily for the revival of God's work in our church.

Hearts were already overcome with the love of Jesus, and the day seems not far distant when the windows of heaven will be opened to us.

That staunch man of God, Brother C. B. Freeman, lives in this community and conducts one of the best high schools in the land. His grip upon the people makes him secure in his noble work. May he have that support he and his co-laborers so well deserve.

Brother Sproles has consented to help the church in a series of meetings. A rich treat is in store for the brethren.

Let God be praised that his servants are permitted to be workers together with him, and that his Spirit is found in them.

S. M. ELLIS.

April 16, 1886.

FROM SHUQUALAK.

Our Standing Committee on Benevolence reports for the first quarter \$32.00 for State and \$25.00 for Associational Missions. Over 70 percent of the home membership gave something. The S. S. reports \$9.10 for State Missions, making a total of \$66.10.

While we wish that all the members had contributed something, yet the number giving shows such an improvement on the corresponding quarter of last year, that we feel much more inclined to gladness than complaint. Our system is working well, and I think is better calculated to develop the grace of giving and promote a steady growth in the people, than the public collection plan.

Some of the ladies of the church recently signified in quite a substantial way that they want the pastor to attend the Southern Baptist Convention at Montgomery. Well, how could he refuse when the church has officially consented for him to go, and the obstacles arising from a light purse have been so quietly and handsomely removed. He will certainly go, if the Lord wills, and that very cheerfully, because he is anxious to go.

It will, perhaps, be gratifying to the many friends of Sister W. J. David to learn that a recent letter from her to her mother, Sister Buck, announces the safe arrival of Brother D. herself and children at Lagos Africa. They all enjoyed the voyage across the ocean very much, and with the exception of occasional sea sickness, had remarkably good health. Miss Morris, who accompanied them, was married shortly after their arrival, to Elder C. E. Smith, a missionary at Abbeokuta.

H. M. LORA.

Shuqualak, Miss., April 15, 1886.

FLORIDA LETTER.

I wish to state a few things concerning our two last meetings at Bethlehem church, which is near the line of Hillsborough and Manatee counties, especially as our Brother David Robertson, of Itawamba Miss., and his venerable father, Elder A. Robertson, of Amite City, La., was with us. At our regular meeting the 2nd Sunday in March Brother D. Robertson preached a very warm and feeling sermon from Heb. 2: 13, wherein he very forcibly set forth Salvation by grace, through faith &c. I know he sowed seeds that brought forth good fruit. On Sunday night a Campbellite minister present, wished to preach and was granted the privilege, his discourse was from Acts XXVIII 22 by which he tried to "ear up the Baptist faith root and branch, but it did more to strengthen it than he ever can do in a lifetime to tear it down. The meeting was continued nights during the week till Friday night, in the meantime three united with the church by experience. Elder J. J. Robertson the pastor and Elder A. Robertson (his brother) appointed meeting again for Sunday night following, when there were three others joined, two girls of about 14 years and a boy of 15 and were baptized the same hour of the night by their own request, two of them were orphan children.

Saturday night Bro. Henderson, son of the noted Elder S. Henderson, of Alabama preached. Subject, the parable of the Prodigal Son; one united with the church. On Sunday Brother D. Robertson preached an impressive sermon from 2nd Timothy 1: 13 and Titus 2: 1, combined, after which four candidates were baptised, three of them were of Methodist persuasion, one other joined at the water's edge and still another at night, making 8 additions the two last meetings.

We will say to the brethren and friends of old Brother A. Robertson, formerly of Judson Association, Miss., afterwards of Amite City, La., that he is still alive, in good health and much stouter than when he came to Florida 4 years ago. Elder J. J. Robertson is a brother of his, and the Campbellite or Christian minister that we spoke of, formerly of Kentucky, is a son of Elder J. J. Robertson.

MARY I. ROBERTSON.

Parish, Fla., April 16, 1886.

RAILROAD RATES TO SOUTHERN BAPTIST CONVENTION.

Will the RECORD please announce to brethren in Louisiana, that I have been furnished with certificates and circular letters, by the Commissioner of Railroads, for delegates and their families.

Let the delegates write to me immediately for certificates.

S. LANDBUM.

New Orleans, La., April 20, 1886.

By the use of Buckingham's Dye, the whiskers may easily be made a permanent, natural brown, or black, as desired.